A U M

As rain does not break through a well-thatched house, passion will not break through a well-reflecting mind.

—DHAMMAPADA.

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THE PAGANISATION OF THEOSOPHY

IV

. . . "down the slippery road to the quagmire of Infallibility, Direct Revelation and Apostolic Succession." . . .

H. P. Blavatsky, *The Theosophist* for June, 1882.

WHEN William Q. Judge died on March 21st, 1896, the original Theosophical Society had already for nearly a year been divided into two independent organizations, representing respectively those responsible for the attacks on Mr. Judge, and those who had rallied to his defence. The first of these bodies we shall refer to for brevity as the Adyar T. S.; and the second as the T. S. A. (Theosophical Society in America).

Omitting for the time being consideration of the development of reactionary beliefs and practices in the Adyar T. S., let us glance briefly at what happened to the T. S. A.

At the end of March, 1896, that society comprised about 100 working branches in America; and there were active affiliated bodies in Great Britain, Europe and Australasia. The members, generally speaking, were devoted and enthusiastic: several magazines were published and supported; travelling lecturers were kept in the field; money was liberally subscribed and service ungrudgingly given for Theosophical propaganda. Mr. Judge's last words were: "there should be calmness; hold fast; go slow"; it seemed that, provided this advice were faithfully followed, the future usefulness and stability of the T. S. A. were assured.

But the wise words of the dying sage fell on deaf ears; his warning was neglected; and as the result of the swiftly following dis-

aster, the end of the century saw the T. S. A. split up into at least four rival bodies. The first overt sign of the disintegrating tendencies is to be found in an article by Mr. C. F. Wright, Secretary to the President T. S. A., in *Theosophy* (formerly *The Path*) for May, 1896. In it he wrote:

> "It should be known to all that in order that a great occultist may die he must have an heir and successor to carry on his occult work. This is a law of nature and of the Lodge. A new centre must have been prepared to act as a vehicle to receive and transmit the life and power that is abandoning its present instrument. Once the preparation is made such an occultist may die; but not before. That this was done in the case of W. Q. Judge I know, for he had fully prepared the Antaskarana, and while the spiritual energy he exercised was at his death distributed among all members and workers, nevertheless his inner powers centred in one. A new Messenger has come to us. . . ."

This statement was in flat contradiction to what Mr. Judge himself had said so emphatically when the question of a successor to H. P. B. had been mooted (see his letters on the Foulke claims); nevertheless, it was, *mirable dictu,* received without question or protest as a true occult axiom by the mass of the members of the T. S. A. In this manner was the doctrine of Apostolic Succession adopted by the T. S. A.

The "New Messenger", spoken of by Mr. Wright, proved to be Mrs. K. A. Tingley, under whose lead and influence the T. S. A., instead of holding fast and going slow, plunged into a series of showy activities. In less than two years the members chiefly responsible for the sorry business quarrelled with Mrs. Tingley; but instead of frankly owning their original error, they propagated the legend that Mrs. Tingley had been rightly appointed to the "successorship", but had forfeited her position, and that another "Outer Head", (whose name has never been published), had been commissioned by the Masters to take her place.

This contention was the theoretical foundation on which Mr. Hargrove and his associates set up a new society, which they claimed was the only true successor of the Parent T. S. For some years their procedure was not remarkable for either activity or eccentricity; but as time went on, they began to develop a tendency towards exoteric Christianity. By 1910 their magazine, *The Theosophical Quarterly,* had come to display that curious mixture of Christian orthodoxy and Theosophy which is to this day its outstanding feature. The examples which follow are typical of a large part of its contents during the last twenty years:

In July, 1910, in an imaginary conversation, signed "T", are these words:

> "While we are on the subject of children, ventured the Recorder, I wish someone would suggest how they can best be taught religion. And what, under that head, should they be taught? 'Good, old-fashioned, orthodox Christianity, taught by the child's mother' answered the Sage."

In October, 1912, in an article, signed "Servetus", occurs the following:

> "It is the experience of one new member that the modern Theosophical teachings and organisation, started through Madam Blavatsky, bring one back to the Master, Jesus Christ our Lord, and to his Church, in the simple and sincere spirit of a little child who . . . returns . . . to a loved and loving parent and a happy home."

In July, 1926, in reply to a request for advice as to "summer reading", the editor wrote:

> "For religious reading you might choose from the following: *Serious Call,* by William Law; *How to Pray,* by Grou; *Growth in Holiness,* by Faber; *Spiritual Combat,* by Scarpoli; *Confessions* of St. Augustine."

In other places in the magazine the following are recommended: *Private Prayers,* by E. B. Pusey; *Treasury of Devotion;* St. Teresa's *Way of Perfection; The Daily Life of a Religious,* by Mother Francis Raphael.

Concerning some of these books, Mr. C. A. Griscom wrote in 1915 (*Quarterly* for April, 1925):

> "Of course these books are written for Catholic sisterhoods, but the *principles* of the religious life are the same. Ascertain these principles. Take the course of life outlined for their religious orders by the Roman Catholic Church, which are all based on these principles, and adapt them to your duties and necessary mode of life."

In a letter of 1913, published in April, 1926, Mr. Griscom says:

> "Please read *The Blessed Angela of Foligno.* It will teach you how to meditate upon the passion of Jesus Christ. . . . You should try to enter into and lose yourself in the sorrows of Christ, and so realize his present need, and the fact that he loves you beyond any power of your belief."

These passages speak for themselves and need no comment. It should be noted that nearly all the books mentioned are Roman Catholic, the exceptions being Anglican High Church.

That section of the T. S. A., which sided with Mrs. Tingley, at first a large majority, was quickly reduced by further splits and secessions to numerical insignificance. It seems to have been Mrs. Tingley's deliberate policy to concentrate all her ablest supporters

at Point Loma, where in delightful natural surroundings, they still carry on such Theosophical work as commends itself to their leader. Her love of ceremonial has found harmless vent in the performance of Greek plays, and, completely ignored by the great mass of Theosophists, she reigns in state over her devoted followers under the grandiloquent title of "Leader of the Theosophical Movement throughout the World." Mrs. Tingley's society has not attempted to tamper with the teachings of H. P. B. other than by adding to them the mischievous doctrine of apostolic succession. The members are, however, wrapped up in what almost amounts to adoration of the personality of their leader, as witness the pages of the Point Loma organ, *The Theosophical Path.*

Early in 1899, a number of former members of the old T. S. A., under the lead of Mrs. Francia La Due, formed the "Temple of the People". Of the three marks of the quagmire, referred to by H. P. B., Direct Revelation seems to be the special feature of the "Temple". Mrs. La Due claimed to be the mouthpiece of the Mahatmas; and she and her successors have published a bulky collection of "Messages", of which the supply seems to be without stint or limit; but this literature, harmless though it be in many respects, suggests by its wordiness, sentimentality and general lack of weight, rather the preaching of a fluent pulpiteer than the utterance of a Master of Wisdom.

In contrast to the chequered history of the divisions of the T. S. A., the T. S. (Adyar), despite a series of quarrels and fissions, has enjoyed a career of comparative outward prosperity. Under the leadership of Mrs. Annie Besant, it has expanded in numbers, wealth, and influence. But at what a cost! It has already been related how Mrs. Besant fell under the influence of the Brahmin, Chakravarti and, while dominated by him, confessed herself a Hindu, and placed herself at the head of the attack on Mr. Judge. Before long, however, a successful competitor for the position of "Grey Cardinal" came on the scene. Chakravarti disappeared into Theosophical obscurity; and the place from which he had been ousted has up to the present day been occupied by Mr. C. W. Leadbeater.

Leadbeater was originally an Anglican clergyman. He joined the T. S. in 1884, when he gave up his clerical status, later creating a local sensation by making a public profession of Buddhism. In 1889 we find him in London, installed as tutor in Mr. A. P. Sinnett's household and as secretary to Mr. Sinnett's London Lodge, a body which always held aloof from the general activities of the T. S., and behind closed doors pursued what passed for occult research by

the aid of mediums. Mr. Leadbeater professed to be clairvoyant and to be able to solve the mysteries of space and time by reading the "akashic records". His fame as a revealer spread beyond the London Lodge, and, before the end of 1895, he had become a sort of oracle through which outpoured an endless stream of "occult" information. At first and for several years Mr. Leadbeater seems to have been accepted at his own valuation throughout the Adyar T. S.; but for some time before the public scandal of 1906, an occasional hint of protest in Mr. Mead's *Theosophical Review* shows that some few erstwhile believers were beginning to grow sceptical. Since 1906 Mr. Leadbeater has been a continuous bone of contention in the Adyar T. S.; but Mrs. Besant, backed by a credulous majority of the members, has to this day continued to believe in him, and to promulgate the preposterous nonsense that has flowed from his pen.

To criticize Mr. Leadbeater's inventions in detail would be impossible. It may be fairly said, however, that he has imported into his travesty of "Theosophy" almost every fallacy, every corruption, every superstition that have at any epoch characterized the Paganism of East or West. He began as early as 1897, by twisting the occult conception of the Logos into a personal god; and to put the matter beyond dispute, declared that he had himself *seen* this "great being" "sitting on the lotus of his system" and playing on his "mighty twelve stringed lyre"! Those who could swallow this, could swallow anything! The successive marvels evolved by Mr. Leadbeater's kaleidoscopic fancy have been eagerly accepted by thousands of Theosophists, whose credulity rivals that of the ultramontane theologian who, to vaunt this capacity for blind belief, said that he wished he might find on his breakfast table every morning a new infallible papal decree. There is scarcely a single tenet of the Wisdom Religion that Mr. Leadbeater has not tortured out of its original sense into something grotesque and inane. He has materialised the spiritual, and has endowed the Formless with a form. To him must be credited the "Alcyone" cult, the cult of the "World Mother", and probably also the peculiar forms of "Rosicrucianism", and Freemasonry which are patronized by Mrs. Besant and her followers.

But the progress of paganisation, far as it had proceeded before, has been enormously accelerated since the alliance with the so-called "Liberal Catholic Church". In their acceptance of this body as a "Theosophical" activity, Mrs. Besant and Mr. Leadbeater jockeyed their fellow members into swallowing practically the whole of

the Roman Catholic theology in one lump. Not only were leading members of the Adyar T. S. enabled to gratify a childish love of titles by calling themselves "bishops" and "reverends" (some of them now call themselves "arhats" in addition!), but the three great outstanding marks of Paganism were formally, and with complete lack of logic, adopted as "Theosophical" by thousands of their docile followers. Thus, the "Liberal Catholic Church" brought into the Adyar T. S. (1) belief in and worship of a personal god; (2) a priesthood with reputed miraculous powers not only to transubstantiate bread and wine in the Mass, but also to forgive sins and absolve the sinner—powers calculated to give such a priesthood complete ascendancy over the minds of those who believe in their reality; (3) a denial of the validity of Karmic law, for priestly absolution and Karma are utterly incompatible.

This brief summary will suggest, what every student can *prove* for himself by comparing the books of Mrs. Besant and Mr. Leadbeater on the one hand, with the writings of H. P. B. and the Mahatma Letters on the other, namely that, in less than thirty-five years, the Theosophy of the Adyar T. S. has been completely paganised.

The largest and most important offshoot from Mrs. Besant's society is the Anthroposophical Society, founded in 1912 by the late Dr. Rudolph Steiner. Anthroposophy appears to be a compound of Dr. Steiner's personal psychic "discoveries" with the "Theosophy" which he learned while a member of the Adyar T. S. The A. S. seems to have finally discarded the name "Theosophy" and any connection with the Theosophical Movement, for in *A Handbook to the Anthroposophical Movement,* published in London, in 1926, we are told:

> "It was started by friends and pupils of the late Rudolph Steiner in the year 1912 . . . as a culmination of his earlier Anthroposophical work from 1900 onwards as an independent thinker, philosopher and occultist".

Whatever one may think of this very revealing account of the origin of the A. S., the practical effect of the claim that Anthroposophy is the sole creation of Rudolph Steiner is to free the exponents of H. P. B.'s Theosophy from the need of clearing up the whole series of controversial issues which would otherwise have arisen.

UNSUSPECTED POTENTIALITIES

"As the shower cannot fructify the rock, so the occult teaching has no effect on the unreceptive mind; and as the water develops the heat of caustic lime so does the teaching bring into fierce action every unsuspected potentiality latent in him."

—*A Mahatma's Letter.*

It is not always recognized by present-day students of Theosophical teaching that the philosophy has a dual effect on the individual, drawing inward and nourishing the germs of spiritual living, and at the same time forcing outward those hidden qualities of evil which lie unsuspected below the threshold of the normal waking consciousness. When the first step towards the Great Knowledge is taken by the student he cannot know with certainty the nature of his inner man—cannot be sure of the balance and relationship of the inner forces of his being. The attributes of his education, his particular social level—his manner of eating, sleeping, talking and living—all the phases in short of the personal man—are recognized as but mechanical *modes* of expression grafted on to him from without, and bearing little or no relation to the real nature of the man himself. The occult teaching is no respecter of persons; everyone without exception who subjects himself to its discerning light learns sooner or later that side by side with impulses the most spiritual and holy, lurk others that are demoniacal: vain, hypocritical, self-exalting, sensual and devilish. Every phase of past action and thought repeats itself under cyclic law, bringing at each turn of the mighty wheel impulses good, bad and indifferent according to the causes generated in each category. This and this alone is the reason for the astounding revelations of human nature which are witnessed from time to time amongst all ranks and degrees of Theosophical students.

The most exalted from the standpoint of knowledge and those who are the most trusted by their fellows, are not incapable of blunder and mistake due to a wrong appreciation and comprehension of the forces at work within their own nature and that of others. When the result of some far-reaching blunder comes to light, as it inevitably must, there will be temptation in terms of the claims made, whether to the possession of knowledge or "powers," to wisdom in "directing" the lives of others, or any kind of infallibility. So strong is the desire in human beings to find some one to idealise and lean upon, (in itself a projection of the personal God idea) that there is a corresponding temptation to one who

has acquired a greater measure of knowledge than his fellows to play the role of a personal savior. But it is when the "infallibility" proves in the fulness of time to be after all fallible, that the real nature of the claimant is seen. Is there a frank admission of error with real and true humility; or is there a determined effort to retain at all costs the devotion and reverence of his followers who cannot in the nature of things reconcile "mistakes" with their chosen savior? If the former, then have triumphed the love of truth for its own sake and the determination that cost what it may he will never become a *"deceiver"*—more honour to him; but if the latter, then let all beware, for the wounded vanity knows no mercy and seeks only to find a scapegoat who is ruthlessly sacrificed that the leader may retain his eminence in the eyes of the rest of his followers. It is not an easy thing for some natures to admit failure or mistake, and still harder without such admission, to repair the wrong done by rehabilitating and doing justice to the one sacrificed.

There are splendid examples, in the short history of the Theosophical Movement since 1875, for the encouragement of those in the present or the future, who may have unjustly incurred the displeasure of one or other of the leaders of Theosophical activities —and probably the patient suffering by William Q. Judge of the bitter attacks of his contemporaries affords the purest ideal for emulation. Did he give the explanations which would have reacted to the detriment of his accusers, or did he in humility accept the verdict of the unthinking majority—refusing to take up the weapons of retaliation and condemnation, and leaving to time and the power of his own integrity the great task of his ultimate justification? From the point of view of occult dynamics, self-justification is nothing but a waste of precious energy; for the inner conviction of innocence and harmlessness brings all that is essential to staunch the wounds created by calumny and suspicion. The truth is that in the season of the world's displeasure the theosophical student has a marvellous opportunity, for the drag of derision acting on the wheel of a self-complacent and easy life creates by friction the fire of self-sacrifice. Without friction little can be achieved in the occult life, and it is for this reason that group work is so essential —the clash of strong personalities drives the inner being to seek sanctuary from the tyranny of others in the bosom of Alaya— recognizing there that after all, his fellow pilgrims are "sons of one sweet Mother."

THE ANCIENTS OF CASA GRANDE

It often happens, that things of interest are so close to us that, like the man who could not see the woods for the trees, we overlook them. A little over fifty miles from the inland metropolis, Phoenix, Arizona, U. S. A., stand what are referred to as "the oldest known ruins on the North American continent." These ruins are known to exist, but very little is *known* about them to this day. For some peculiar reason, only a small amount of research-work is carried on in and about these ruins, at the present time. In 1906-1907 a Dr. Walter Fewkes made some excavations, but since 1907 no appropriations have been made by the Government for such work, although a tract of land comprising four hundred and eighty acres has been designated a Government reservation since 1892, and since 1918 a National Monument. The site of the Casa Grande ruins is easily accessible, by both highway and main-line railroad, and yet interest does not seem to be running very high concerning them—perhaps because they are so old.

The main structure of this mass of ruins is a four-story building, about forty feet high, forty feet wide, sixty feet long. There are five rooms on three floors and one large room on the fourth, top, floor. The original ceilings and roof are gone. The large room on the topmost part of the building was used as a look-out or watch-tower, the remainder of the building as dwelling-rooms—so conjecture has it. But to even a casual observer, there seems very little about this structure to lead him to the conclusion that it was used as a dwelling, largely. The walls of this central structure are very much heavier than the walls of the other remaining ruins. When this was a thriving community and all buildings in use, there would have been perceived the same structural difference as is the case in this our own day in our modern cities, where one can see the flimsiest kind of structures alongside of the most massive, and all put to their peculiar uses.

The material of which the buildings are made is called "caliche" and is found some four or five feet below the surface. One modern writer calls the product "a kind of crude cement." And yet, these ruins date back (according to very conservative estimate) to 800 A. D. But this "crude cement" has withstood the ravages of time and elements to quite an extent. While the smaller are pretty well pulverized now, the main structure is in a fair state of preservation, enough so that one can still appreciate the industry and intelligence of the builders. And this in spite of the ugly posts surrounding the

building now, and upon which posts is perched a still uglier tin roof, placed over it in order "to preserve the building for future generations."

It is admitted by those who visit these ruins that the ancient builders had *some* knowledge of the art of architecture, "but why did they not do things this, that, or the other way?" Perhaps it will be admitted fully sometime, that these ancients were human beings who did their best with what they found close at hand, and that they knew fairly well what they were about in many other things concerning human affairs, besides building with "crude cement." For instance, they must have known the nature of the territory which they chose to make their abiding-place for a while. They carried on agriculture much in the same manner as is done at the present time, *i. e.,* by means of irrigating the arid soil with water brought from the river through a system of canals. Of course, no evidences have been found so far that they used gasoline-tractors and Moline-plows in cultivating the soil; but there is plenty of evidence that they had under cultivation about two hundred thousand acres of land. This is just about equal to the amount of land which it is expected will once more be put under cultivation, by the most modern methods, in the same area.

Did these ancients whoever they were have other knowledge besides agricultural and architectural? It would seem so. They had accurate knowledge of the science of Orientation, as evidenced by the position of the buildings in relation to the cardinal points. Also their knowledge concerning astronomy would seem fairly well established, as evidenced by a pair of holes in the east-walls of the main structure. These holes are about one and a half inches in diameter; one in the outside-east wall, the other in the next wall inside. They were in full alignment with each other before the walls settled somewhat out of plumb. But they are still near enough in alignment for researchers to have observed their mechanical purpose. At any rate, when these two holes were in alignment, they permitted the sun to shine directly through both, and show a red spot on a third wall, of the inner room, at *sunrise,* on the 7th of March, and again on the 7th of October. This shows up a unique division of the year: perhaps these ancients had calendars or even certain knowledge of the astrological aspect of the constellations on these respective days. (See *Secret Doctrine,* II, 179).

The Aztecs are said to have occupied Casa Grande at one time, quite a while after the original builders had gone, and it is well known that the Aztecs had a good calendar.

> In America, it was found by the Montezuman army, that the calendar of the Aztecs gave an equal number of days and weeks to each month. The extreme accuracy of their astronomical calculations was so great, that *no error* has been discovered in their reckoning by subsequent verifications; while the Europeans, who landed in Mexico in 1519, were, by the Julian calendar, nearly eleven days in advance of the exact time. (*Isis Unveiled,* Vol. I, p. 11).

In connection with the Sun-observation on the 7th of October, as above mentioned, it is of interest to quote again from *Isis Unveiled,* concerning the Egyptians:

> Here we have still another illustration of the truth of the doctrine of cycles. Draper's admissions as to the astronomical erudition of the ancient Egyptians are singularly supported by an interesting fact quoted by Mr. J. M. Peebles, from a lecture delivered in Philadelphia, by the late Professor O. M. Mitchell, the astronomer. Upon the coffin of a mummy, now in the British Museum, was delineated the zodiac with the exact positions of the planets at the time of the autumnal equinox, in the year 1722, B. C. Professor Mitchell calculated the exact position of the heavenly bodies belonging to our solar system at the time indicated. "The result," says Mr. Peebles, "I give in his own words:" "To my astonishment . . . it was found that on the 7th of October, 1722, B. C., the moon and planets had occupied the exact points in the heavens marked upon the coffin in the British Museum." (Vol. I, pp. 520-521).

That events moved in cycles seems to have been well known to these Ancients of Casa Grande. But it is not so long ago that a man of great learning argued against the very existence of cyclic law:

> Professor John Fiske, in his onslaught on Dr. Draper's *History of the Intellectual Development of Europe,* sets his pen against the doctrine of cyclic progression, remarking that "we have never known the beginning or the end of an historical cycle, and have no inductive warrant for believing that we are now traversing one.". . . As to his assertion that the world has never known the beginning or the end of an historical cycle, we have but to cast a retrospective glance on the many glorious nations which have passed away, *i. e.,* reached the end of their great national cycle. Compare the Egypt of that day, with its perfection of art, science, and religion, its glorious cities and monuments, and its swarming population, with the Egypt of to-day, peopled with strangers; its ruins the abode of bats and snakes, and a few Copts the sole surviving heirs to all this grandeur—and see whether the cyclical theory does not reässert itself. (*Isis,* Vol. I, p. 521).

So with Casa Grande: owls for occupants, and a few nomadic tribes of Indians, who do not seem much interested in either the present or the past.

As to the focussing of the Sun, point and time predetermined, it is known that in other parts of the world this science was practised:

> "Again, the walls of Syene, built 5,400 years ago, when that spot was exactly under the tropic, which it has now ceased to be, were so constructed that at noon, at the precise moment of the solar solstice, the entire disc of the Sun was seen reflected on their surface—a work which the united skill of all the astronomers of Europe would not now be able to effect." (*S. D.,* Vol. I, p. 209, fn).

Again, H. P. Blavatsky writing of Peruvian ruins:

> When Cusco was the capital of Peru, it contained a temple of the sun, famed far and near for its magnificence. It was roofed with thick plates of gold, and the walls were covered with the same precious metal; the eave-troughs were also of solid gold. In the west wall the architects had contrived an aperture in such a way that when the sunbeams reached it, it focused them inside the building. Stretching like a golden chain from one sparkling point to another, they encircled the walls, illuminating the grim idols, and disclosing certain mystic signs at other times invisible. (*Isis,* Vol. I, p. 597).

Speaking of signs on walls: on the walls of the inner room of Casa Grande (The Great House), have been discovered but two small designs: one a very simple scroll, like the picture of a pinwheel, the other the design of a *labyrinth.* Strangely enough, a duplicate of this latter design has been found engraved upon a coin found in *Crete.* What other designs might have been on these walls would be but conjecture, for the plaster has well-nigh disappeared. Quoting H. P. B. again on ancient races and their achievements:

> But the Egyptians were not the only people of remote epochs whose achievements place them in so commanding a position before the view of posterity. Besides others whose history is at present shut in behind the mists of antiquity—such as the prehistoric races of the two Americas, of Crete, of the Troäd, of the Lacustrians, of the submerged continent of the fabled Atlantis, now classed with the myths—the deeds of the Phœnicians stamp them with almost the character of demi-gods. (*Isis,* Vol. I, p. 545).
>
> The ruins which cover both Americas, and are found on many West Indian islands, are all attributed to the submerged Atlanteans. (*Isis,* Vol. I, p. 595).
>
> No presently-living people claim any relationship to the Ancients of Casa Grande, the oldest referring to them as "The Old People," or "The Vanished People." One tribe of Indians, (the Pimas), has a legend: ". . . They rather believe that the Casa Grande was the abode of a race of demi-gods, and call the chief, who was, they say, magically conceived son of a beautiful mountain woman, Ce-i-lim Stu-ur-dic (Chief Morning Glow). The Casa Grande they call simply Si-i-van Vah-a-ki, or the old house of the chief." (Edna Townsley Pinkley, in a pamphlet en-

titled, *"Casa Grande the Greatest Valley Pueblo of Arizona"*).

This tradition of the Pima Indians is suggestive from many angles. It points to the universality of the traditions of miraculous conceptions attributed to great characters, all down the ages; the term "Chief Morning Glow" applied to the chief of that "Vanished People," is easily related to the practice of focussing the sun, at certain intervals, at Sun-rise. Again, says H. P. B.:

> This tradition of the Dragon and the Sun—occasionally replaced by the Moon—has awakened echoes in the remotest parts of the world. It may be accounted for with perfect readiness by the once universal heliolatrous religion. There was a time when Asia, Europe, Africa, and America were covered with the temples sacred to the sun and the dragon. The priests assumed the names of their deities, and thus the tradition of these spread like a net-work all over the globe: (*Isis,* Vol. I, p. 550).

One peculiar feature of the ruins of Casa Grande, lies in the fact that the whole lower story of the main structure, (five rooms) has been filled in with earth. Conjecture concerning this feature has it: "the builders must have been afraid that their structure would spread out and collapse unless buttressed with earth on the inside. So in order to carry the building to the desired height in the center, they found it necessary to sacrifice the whole lower floor of the entire structure." Yet, these builders had a fair knowledge of mathematics as evidenced by the entire lay-out, in relation with orientation. They might be credited with a little further knowledge of mathematics as applied to the art of architecture, involving the calculation of weights, stresses and strains. They may have well had other reasons for filling in. In this relation we find H. P. B. writing of this same peculiar feature found in some South American ruins:

> Great large square rooms show their outlines on the top but are filled in with earth. Who brought this earth here, and with what object was the filling-up accomplished? The work of obliterating all space in these rooms with loose earth must have been almost as great as the construction of the building itself. ("Ancient Landmarks," *Theosophy,* October, 1928).

That the builders of Casa Grande had knowledge of chemistry is evidenced by the tenacity of the plaster, still remaining in many patches. The "moderns" cannot duplicate it. Repairs have been made in many places about the ruins, but some of these repairs have had to be replaced in a comparatively short time. In relation to tenacious cement used by the Egyptians, H. P. B. quotes one Kenrick, who wrote concerning the Great Pyramid:

> "The joints are scarcely perceptible, not wider than the thickness of silver paper, and the cement is so tenacious, that fragments of the casing-stones still remain in their original posi-

> tion, notwithstanding the lapse of centuries, and the violence by which they were detached." Who, of our modern architects and chemists, will rediscover the indestructible cement of the oldest Egyptian buildings? (*Isis,* Vol. I, p. 518).

As to the age of the builders of Casa Grande one little item of interest is worth noting, for what it may be worth, this: cremation was resorted to by these people in the disposal of their dead, as evidenced by ash-remains found in pottery-receptacles. "*Cremation was universal* till a comparatively recent period—some 80, or 100,000 years ago." (*S. D.,* Vol. II, p. 753).

Excavation operations carried on at this site, have brought to light that relays of peoples have dwelt there, from time to time. At least five periods of culture seem to have been established from observation made of pottery. The latest pottery is of inferior type compared with the earliest. If this observation is correct, then it upsets the commonly held ideas as to the development of civilization; because these observations show a higher quality of workmanship, as the *finds* are older. The art of carving would seem to have been carried to a high standard at one time in this old community. A white sea-shell was found about four feet below the surface, and exquisitely carved in it is a perfect masonic symbol—the square and compass. About one third of the original shell remains intact. The visitor is informed that, of course, no claim is made on the strength of the masonic symbol in this shell, that the carvers were Masons.

Among other puzzling features, quantities of beads of a very hard substance are found. These beads have holes in them so small that it is with difficulty one can insert the smallest modern steel needle. How these holes were made without steel tools remains a mystery, to be solved in the future perhaps. No signs of iron or steel implements have been discovered so far at these ruins, but signs of a fairly high civilization are not absent despite such a lack of *hard* tools. But the foregoing should show us that, wherever man planted himself, he always had intelligence enough to work out ways and means for doing what he considered necessary. And so many of these ways and means are found to be universal in custom that one can but conclude that there was and is but one race, the *human* race, however differing in outward appearance.

IN THE HUMAN WORKSHOP

Some Statements of H. P. B.

The mind is dual in its potentiality: it is physical and metaphysical. The higher part of the mind is connected with the spiritual soul or Buddhi, the lower with the animal soul, the Kama principle. There are persons who never think with the higher faculties of their mind at all; those who do so are the minority and are thus, in a way, *beyond,* if not above, the average human kind. These will think even upon ordinary matters on that *higher* plane. This difference depends simply on the innate power of the mind to think on the higher or on the lower plane, with the *astral* or with the physical brain.

The person who is endowed with this faculty of thinking about even the most trifling things from the higher plane of thought has, by virtue of that gift which he possesses, a plastic power of formation, so to say, in his very imagination. Whatever such a person may think about, his thought will be so far more intense than the thought of an ordinary person, that by this very intensity it obtains the power of creation. The plastic power of the imagination is much stronger in some persons than in others. The rays of thought have the same potentiality for producing forms in the astral atmosphere as the sunrays have with regard to a lense. Every thought so evolved with energy from the brain, creates a shape.

Occultism teaches that no form can be given to anything, either by nature or by man, whose ideal type does not already exist on the subjective plane. More than this; that no such form or shape can possibly enter man's consciousness, or evolve in his imagination, which does not exist in prototype, at least as an approximation.

The mysterious power of thought enables it to produce external, perceptible, phenomenal results by its own inherent energy. Despite materialistic skepticism, man does possess such a power. The ancients held that *any idea will manifest itself externally if one's attention is deeply concentrated upon it.* As the creator, breaking up the chaotic mass of dead, inactive matter, shaped it into form, so man, if he knew his powers, could, to a degree, do the same.

When psychology and physiology become worthy of the name of sciences, Europeans will be convinced of the weird and formidable potency existing in the human will and imagination, whether exercised consciously or otherwise. The power of the imagination

upon our physical condition is evinced in many familiar ways. In medicine, the intelligent physician does not hesitate to accord to it a curative or morbific potency greater than his pills and potions. Fear often kills; and grief has such a power over the subtile fluids of the body as not only to derange the internal organs but even to turn the hair white.

It would be highly unphilosophical to say that animals are not endowed with imagination; and, while it might be considered the acme of metaphysical speculation to even formulate the idea that members of the vegetable kingdom have an instinct and even rudimentary imagination of their own, yet the idea is not without its advocates. If great physicists are unable to bridge the chasm between mind and matter, and define the powers of the imagination, how much greater must be the mystery about what takes place in the brain of a dumb animal.

Would to goodness the men of science exercised their "scientific imagination" a little more and their dogmatic and cold negations a little less. Instead of stating that God made man after his own image, we ought in truth to say that "man *imagines* God after his image."

In the course of Evolution, when the physical triumphed over, and nearly crushed under its weight, spiritual and mental evolutions, the great gift of *Kriyasakti,* the mysterious power of thought, remained the heirloom of only a few elect men in every age. Spirit strove vainly to *manifest itself in its fulness in purely organic forms,* and the faculty, which had been a natural attribute in the early humanity of the Third Race, became one of the class regarded as simply phenomenal, and *scientifically impossible.*

What is imagination? *Psychologists tell us that it is the plastic or creative power of the soul.* Imagination, Pythagoras maintained to be the remembrance of precedent spiritual, mental, and physical states. It is one of the strongest elements in human nature. It "is the great spring of human activity, and the principal source of human improvement. Destroy the faculty, and the condition of men will become as stationary as that of brutes". It is the best guide of our blind senses, without which the latter could never lead us beyond matter and its illusions. The greatest discoveries of modern science are due to the imaginative faculty of the discoverers.

VEILS OR VEHICLES?

EASTERN devotional literature abounds with such admonitions as: "Kill out desire, kill out sensation, destroy the sense of separateness," and many other expressions of a similar nature. These utterances have a harsh and puzzling sound to the ears of the West accustomed to giving vent to, and making allowances for the impulses arising from desire. To the western students' way of thinking, these precepts merely reflect oriental passivity. For are not desire, sensation and individuality the very motive powers of all progress? To kill them out, as we are admonished to do, would mean the very paralysis of civilization. What then did Buddha and other spiritual teachers have in mind when they prescribed the killing out of desire as the cure for the sorrows and ills of mankind? That Budda did not mean a selfish withdrawal from the workaday world is evidenced by his own life which was one of long and intense activity. Some idea of what was meant may be gathered from "Light on the Path." In this book, the first three of the numbered rules exhort the disciple to kill out ambition, desire of life and desire of comfort; and yet the fourth rule states: "Work as those work who are ambitious. Respect life as those do who desire it. Be happy as those are who live for happiness." It is evident that far from being urged to abandon activity, the disciple is warned that he must practice the first three rules only through the fourth. The difference between the man who has killed out desire and one who still works for personal ends, may not be evident at all upon external observation. The actions of both may appear similar and yet the hidden springs of motive make all the difference in the world, as far as the spiritual value of the actions is concerned.

The killing out of desire is nothing more than the purification of the disciple's motives. To such an one, the principle of desire is what it is intended to be—a vehicle of the soul's expression. To the man who has not killed desire, this principle acts as a veil obscuring the pure vision of the soul and giving rise to endless illusions. The latter condition does, as a matter of fact, represent the life of the vast majority of mankind. They move from illusion to illusion, never being able to free themselves from entanglement in this vicious circle. The life of the average man is between Scylla and Charybdis, from creed to creed, from religion to materialistic science, from materialistic science to Christian science, from Chris-

tian science to spiritualism and from spiritualism to still other delusions. It is only by removing the veils caused by desire, that the vicious circle can be pierced, and the pure light of the soul shine forth—"the only light that can be shed upon the Path."

Twice during a cycle of incarnation, all men stand face to face with their own souls. At all other times, the principles making up the lower quaternary that ought to act as vehicles, function only as veils. The two instances when man is treated to a flash of his real Self are at bodily death and just before birth, at the end of the devachanic period. At physical death, the real man sees a series of pictures of the life just about to end and dispassionately reviews these pictures and appraises their value. After the soul wakes from its blissful dreams in devachan a similar review takes place in which is foreshadowed the general trend of the coming incarnation. Outside of these two momentary flashes of spiritual perception, the true light of the spirit is veiled because desire tinctures all our sensations, feelings, thoughts, words and acts. The theosophic student has learned that shortly after death the principle of *kama,* or the lower passions and desires, coalesces with the astral body making up the *kamarupa,* which disintegrates on the astral plane. Superficially, it would appear that when the upper triad begins to function in *devachan* desire has been definitely left behind. But it is only the gross, purely animal and wholly selfish desires that are sloughed off in *kamaloca.*

If the principle of desire were truly killed, and life rooted in personality were replaced by life resting on principle, a *devachanic* state would be unnecessary. The soul instead of the two momentary flashes of true perception just referred to, would be able to see dispassionately at all times. It is because our altruistic feelings and higher aspirations are tinged and colored with personal desires of one sort or another that the soul falls into the blissful illusions of *devachan.* It is only after centuries of meditation in *devachan* that the soul finally realizes how partial, how constricted has been its vision of life. At the climax of the *devachanic* state, the veils of illusion have all been "thought out," as it were, the process of undisturbed contemplation having finally penetrated the self-created world of the *devachanee.* The soul now sees the life beyond personality and with this vision, it again assumes the lower vehicles, determined that this time they shall not veil the real Self, but act instead as perfect instruments for its expression on earth. This "cycle of necessity" will end only when personal desires and the sense of separateness have been killed beyond resurrection.

SCIENCE AND THE SECRET DOCTRINE

XIII

> As a MASTER says: "Why should not your geologists bear in mind that under the continents explored and fathomed by them . . . there may be hidden, deep in the fathomless, or rather unfathomed ocean beds, other and far older continents whose strata have never been geologically explored; and that they may some day upset entirely their present theories? Why not admit that our present continents have, like Lemuria and Atlantis, been several times already submerged, and had the time to re-appear again and bear their new groups of mankind and civilisations; and that at the first great geological upheaval at the next cataclysm, in the series of periodical cataclysms that occur from the beginning to the end of every Round, our already autopsized continents will go down and the Lemurias and Atlantises come up again?" (*Secret Doctrine,* 1888, II, 332-3).

THE Arabian Nights has the story of mariners who alighted upon an island to cook their dinner—only to find the island a whale! It must be with something of the astonished dismay which they felt, that modern science, slowly and reluctantly, nevertheless certainly, now awakes to the fact that man has no solid and enduring stance upon geology—marked dry land; but that, counted by the ages which pass under the eye of Eternity like cinema-flashes, he totters upon rolling earth-waves which anon support his cities, his sins, his ambitions and his crimes, and anon plunge them into Cimmerian zero depths unguessed by posterity and but fragmentarily embalmed in uncredited tradition. Nevertheless, standing upon another temporarily quiescent fold of the crinkling crust of Earth, modern research has directed its curious beam into the depths and found strange things.

Extensive excavations are now proceeding in the bed of the Guadalquivir River, unearthing such finds as to lead hard-headed men of science to suppose that they are upon an Eastern end of Atlantis the Incredible.[1] The Guanches of the Canary Islands, pointed out by Madame Blavatsky as one of the Atlantean remnants —like their lands—were pronounced in 1919 to be the oldest known human race living. Furthermore, the long scoffed-at descriptions of Plato fit exactly the location of the city now under investigation.

The much-disputed Glozel writings play their part in the enigma; boiled down to essentials, the principal reason for the rejection by

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[1] *Los Angeles Times,* April 8, 1928.

their critics, is that these writings would, if genuine, indicate the existence of a written alphabet thousands of years before man was supposed to have known such a thing even in dream. Yet German discoveries toward Tunis[2] tie in with Glozel. Moreover and beyond, some letters, such as "b" do not occur in the Glozel alphabet, and the same omissions and undeciphered characters are found in inscriptions of the "cavemen" of Portugal and North Africa. The Iberians are the most ancient race inhabiting the Guadalquivir, and the Etruscans the oldest of Italy; the alphabets of both show the same omissions as the Glozel. Thus, if the Glozel discovery is the work of a joker, then that joker—who is ascribed to the middle of last century— must not only have been an accomplished archeologist, but versed in the science of a day to arise after his death! The truth is as stated in the *Secret Doctrine*—our civilization has its roots as far back as Miocene times, in the Lost Continent. As to the Mediterranean "autochthones," the aboriginal Greeks, Etruscans, and Iberians, let that book speak:

> ". . . The Greeks were but the dwarfed and weak remnant of that once glorious nation . . ."
>
> What was this nation? The secret doctrine teaches that it was the latest, seventh sub-race of the Atlanteans, already swallowed up in one of the early sub-races of the Aryan stock . . . Descending from the high plateaux of Asia, where the two Races had sought refuge in the days of the agony of Atlantis, it had been slowly settling and colonizing the freshly emerged lands . . . Egypt and Greece, the Phœnicians, and the Northern stocks, had thus proceeded from that one sub-race. (*S. D.* II, 743).

The Tunisian explorations of Dr. Paul Borchardt, above noted, have uncovered the ruins of a stone city near Gabes, which so resembles Plato's "Atlantis" in some respects, especially regarding the circular canals, as to lead the *savant* to locate Atlantis in North Africa. To which Theosophy replies that Atlantis was not there, but there were *Atlanteans,* with all their customs, architectural and otherwise, in that locality.

> What are we also to make of the fact that while de Quatrefages points to that *"magnificent race,"* the TALL Cro-Magnon cave-men and the *Guanches* of the Canary Islands as representatives of one type—Virchow also allies the *Basques* with the latter in a similar way? Professor Retzius independently proves the relationship of the aboriginal *American* dolichocephalus tribes and those same *Guanches.* The several links in the chain of evidence are securely joined together. Legions of similar facts could be adduced. As to the African tribes—themselves diverging off-

[2] *The Week's Science,* April 2, 1928.

> shoots of Atlanteans modified by climate and conditions—they crossed into Europe over the peninsula which made the Mediterranean an inland sea. Fine races were many of these European cave-men; the Cro-Magnon, for instance. But, as was to be expected, *progress is almost non-existent* through the whole of the vast period allotted by Science to the Chipped Stone-Age. *The cyclic impulse downwards* weighs heavily on the stocks thus transplanted—the incubus of the *Atlantean Karma* is upon them. (*S. D.* II, 740-1).

America and Asia are almost coeval as continents; the Asian emigration of the Atlantic races was paralleled by an American one which gave birth to many of the Red Indian tribes; and Dr. Ales Hrdlicka practically proves the fact in the resemblances he finds between the Indians (culturally as well as bodily), and the last of the Cro-Magnons,[3] while Dr. M. R. Harrington, in 1927, discovered a bronze ax-head considered at least fifteen centuries older than Lief Erickson, near Brantford, Canada.

As though by some secret concerted action, nature rises in both worlds to speak with tongues. Captain Donald W. Page, and Mr. Glenton G. Sykes, found the traces of a lost race thirty miles northwest of Tucson, Arizona; a race which wrote with Greek, Mayan, and Aztec designs, and recorded the figure of a gorilla or baboon—though no simian relics have been found in North America.[4]

The explorer, Thos. Cameron Taylor[5] found sculptures in Africa which attracted his attention because of their dissimilarity to the African carvings previously known to him. He remarks upon the great similarity between the knowledge of the South American tribes and some of those of Africa, and strangest of all, comments upon the finding of linguistic traces distinctly Gaelic! It is a Theosophical doctrine that Ireland is a last remaining relic of Atlantean lands; a land whch saw the rest of Great Britain rise from the sea; and a land, unfortunately, upon which Atlantean Karma bears heavily. Mr. Taylor has expressed great regret that he did not know of the Theosophical doctrines during his travels.

Another explorer, Captain Dudley S. Corlett,[6] found the civilization of the Central American Mayas, and especially their religion, similar to that of Egypt and India. He testifies to the similarity of certain symbols found in all countries, such as the tree of life, cross, and swastika.

> The *Svastica* is the most philosophically scientific of all symbols, as also the most comprehensible . . . The *Svastica* is found heading the religious symbols of every old nation. . . . It is at

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[3] *Science News-Letter,* Dec. 31, 1927.
[4] *Los Angeles Examiner,* Oct. 23, 1927.
[5] Letters dated July 25, Sept. 3, 1927.
[6] *Los Angeles Times,* March 19, 1928.

> one and the same time an Alchemical, Cosmogonical, Anthropological, and Magical sign, with seven keys to its inner meaning. It is not too much to say that the compound symbolism of this universal and most suggestive of signs contains the key to the seven great mysteries of Kosmos. (*S. D.* II, 98-9).

Prof. Ingo W. D. Hackh has, in the *Scientific Monthly* for August, 1927, an article whose diagrams and facsimiles should be inspected in person by the student; for he gives quite a detailed connection between the Maya and the Egyptian Hieroglyphs. The letter *A* he shows to be recognizable in Hebrew, the Indian dialects, Arabic and Syriac, Mongol, Manchu, Armenian, and Georgian; *D* is in the same category, while *F* traces back to the sign of a hissing snake in both Egyptian and Mayan. *K* is connected in *Irish and Coptic*, and is recognizable in Amharic, the language of Abyssinia; Phœnician and Asoka, the original Sanskrit, came from the same stem—what Theosophy calls the original Devanagari of the Atlanteans, since the Phœnicians are heavily tinged with Atlantean influence and blood. The letter *L* is found in Tibetan as in all the others mentioned, and *M* is associated with fortifications in Egyptian and Mayan; the *symbolic stoppage sound, N,* is Egyptian and Mayan, and *P* is Mayan, Indian, Hebraic, etc. *S* is Egyptian and Mongolian.

Says Professor Hackh:

> The hieroglyhics of ancient Egypt are the parents of all our modern alphabets. Whether these hieroglyphics have been developed by primitive Egyptian tribes or whether they have come from a still more remote form of writing, originating in the mysterious Atlantis, is doubtful. The later hypothesis is based upon the striking similarities between Maya hieroglyphics and Egyptian hieroglyphics, which would point to a common origin in the sunken continent of Atlantis.

Far indeed have we come from the day when Ignatius Donnelly made himself the laughing stock of science by the publication of his *Atlantis!* Far, indeed, has modern science traveled toward the theories advanced by Madame Blavatsky half a century ago.

ANCIENT AND MODERN WISE-MEN*

MODERN science is a bugbear for many a good Theosophist, causing him to hide his real opinions for fear they should conflict with science. But the latter is an unstable quantity, always shifting its ground, although never devoid of an overbearing assurance, even when it takes back what it had previously asserted. A great many persons imagine, knowing but little in reality about science, that it is sure, certain, and fixed in the vital premises which underlie the practical outcome seen in many branches of life's activity.

Why is this so? An inquiry into the question discloses the fact that some, if not all, the basic postulates of science are the purest abstractions, and that many statements from which deductions of facts are drawn are themselves the merest hypotheses. We will also find that the commonest of people unconsciously use in every work-a-day act the most abstract and indefinite premises without which they could do but little. The axioms of mathematics are unprovable; the very word assumes that they have to be accepted. Being accepted, we go forward and on the basis of their unproved truth demonstrate other and succedent matters.

The atom and the molecule are very influential words. They are constantly used by people claiming to follow science, but who indulge in criticisms on the uncertainties of Theosophical speculation. Yet no one ever saw an atom or a molecule. They are accepted as facts by science—just as the spiritually-inclined accept the existence of the invisible soul—yet it is impossible to objectively prove either the one or the other. They are deemed to be proven because they are necessary. But let a Theosophist say that the astral body exists, and Mahatmas also, because both are necessary in evolution, and at once a demand arises for "demonstration" by objective proofs.

The scientific materialist says: "What nonsense to speak of coming out of the Absolute!" We may reply, "What nonsense for the mariner to attempt to guide his ship by that which has no existence whatever, except in fancy; by that which is a pure abstraction!" Where are the parallels of longitude and latitude? They are imagined to be on the earth, but their only visible existence is upon the chart made by man, and their real existence is in the mind of the astronomer and those who understand the science of naviga-

*Excerpted from the writings of Wm. Q. Judge.

tion. The sea captain may think they are on the chart, or he may not think of it at all. Where do they stop? Nowhere; they are said to extend indefinitely into space; yet these abstractions are used for present human commercial needs. Is this any less vague than Theosophy?

The ancient Sage was like the modern captain. The captain takes an observation of the illusionary stars and the blazing sun, thus discovering whether his ship is near or far from land. The Sage observed the Zodiac, and from the manner it and its boats were related to each other he was able to calculate whether the human freight in the boat of human evolution was near a rock or on the free, open sea in its eternal and momentous journey.

The sun is the apparent source of energy, and is confidently supposed by many to be a mass of burning material. No one, however, knows this to be so. No one was ever there, and the whole set of theories regarding the luminary rests on assumptions. Seeing that electricity is now so much better known, and that it is apparently all-pervading, the ancient idea that the sun is a center of electrical or magnetic energy which turns into heat as well as other things on reaching here, becomes plausible and throws some spice of illusion into the doctrine that our sun is a mass of burning matter. Considering how little is known of the sun of this system, it is not to be wondered at that still more is this the case respecting the true sun . . . astronomers learnedly declare all that they do not know about the mighty orb, relegating the ancient ideas on the subject to the limbo of superstitious nonsense.

The brilliancy and nearness of the moon and her many recurring changes all aid in fixing the attention of science. Modern and ancient science alike unite in watching the night's great light as she performs her journey round us. H. P. Blavatsky is our sole originator of a theory regarding the satellite which one could not have invented with the most wonderful imagination. The same writer goes on to assert that six mysterious doctrines or facts remain yet untold, and all relating to the moon. But whatever those mysteries are, the fate of our satellite is very clearly asserted, for the benefit of those who have confidence in H. P. B.'s teachers, and who are willing to take the key of correspondence for the unlocking of the lock of Nature.

It has been the custom of many people to belittle the ancients by assuming that they knew but little of mechanics, certainly not so much as we do. The builders of the pyramids have been described by modern guessers as making their calculations and carrying on the

most wonderful engineering operations with the aid of pools of water for obtaining levels and star angles: they could not, it was assumed, have instruments except the most crude. So also the old Chinese were mere rude workmen, although it is well known that they discovered the precession of the equinoxes over 2,000 years ago.

It will probably be found, in the course of time, that the oft-repeated statements of H. P. Blavatsky that the ancients had all of our arts and mechanical devices were true. She asserted that they had flying machines. Perhaps when the great West is convinced that the old Aryans had mechanical contrivances equalling our own, it will be ready to lend a readier ear than now to the philosophies the East has so long held in keeping.

Brotherhood as an object is the highest philanthropy, and especially so when connected with science.

East and West

Concretely there is a certain object for our general work. It is to start up a new force, a new current in the world, whereby great and long-gone Gnanis, or wise ones, will be attracted back to incarnate among men here and there, and thus bring back the true life and the true practices. Just now a pall of darkness is over all that no Gnani will be attracted by. Here and there a few beams strike through this. Even in India it is dark, for there, where the truth is hid, the thick veil of theological dogma hides all; and though there is a great hope in it the Masters cannot pierce through to minds below. We have to educate the West so that it may appreciate the possibilities of the East, and thus on the waiting structure in the East may be built up a new order of things for the benefit of the whole. We have, each one of us, to make ourselves a centre of light; a picture gallery from which shall be projected on the astral light such scenes, such influences, such thoughts, as may influence many for good, shall thus arouse a new current, and then finally result in drawing back the great and the good from other spheres from beyond the earth. This is not spiritualism at all, for it has no reference to the denizens of spook-land in any way.—*W. Q. J.*

PSYCHIC AND NOETIC ACTION*[1]

"... The knowledge of the past, present, and future, is embodied in Kshetrajna (the 'Self')."
—*Occult Axioms.*

II

HAVING explained in what particulars, and why, as Occultists, we disagree with materialistic physiological psychology, we may now proceed to point out the difference between psychic and noëtic mental functions, the noëtic not being recognized by official science.

Moreover, we, Theosophists, understand the terms "psychic" and "psychism" somewhat differently from the average public, science, and even theology, the latter giving it a significance which both science and Theosophy reject, and the public in general remaining with a very hazy conception of what is really meant by the terms. For many, there is little, if any, difference between "psychic" and "psychological," both words relating in some way to the *human* soul. Some modern metaphysicians have wisely agreed to disconnect the word Mind (*pneuma*) from Soul (*psyche*), the one being the rational, spiritual part, the other—*psyche*—the living principle in man, the breath that *animates* him (from *anima,* soul). Yet, if this is so, how in this case refuse a soul to *animals?* These are, no less than man, informed with the same principle of sentient life, the *nephesh* of the 2nd chapter of *Genesis*. The Soul is by no means the Mind, nor can an idiot, bereft of the latter, be called a "soul-less" being. To describe, as the physiologists do, the human Soul in its relations to senses and appetites, desires and passions, common to man and the brute, and then endow it with God-like intellect, with spiritual and rational faculties which can take their source but in a *supersensible* world—is to throw for ever the veil of an impenetrable mystery over the subject. Yet in modern science, "psychology" and "psychism" relate only to conditions of the nervous system, mental phenomena being traced solely to molecular action. The higher *noëtic* character of the Mind-Principle is entirely ignored, and even rejected as a 'superstition' by both physiologists and psychologists. Psychology, in fact, has become a synonym in many cases for the science of psychiatry. Therefore,

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*This article was first printed by H. P. Blavatsky in *Lucifer* for November, 1890.

[1]See *Lucifer* for October, Editorial, Part I. [Reprinted in THEOSOPHY for June, 1929.]

students of Theosophy being compelled to differ from all these, have adopted the doctrine that underlies the time-honored philosophies of the East. What it is, may be found further on.

To better understand the foregoing arguments and those which follow, the reader is asked to turn to the editorial in the September *Lucifer* ("The Dual Aspect of Wisdom," p. 3),† and acquaint himself with the *double aspect* of that which is termed by St. James in his Third Epistle at once—the *devilish, terrestrial* wisdom, and the "wisdom from above." In another editorial, "Kosmic Mind" (April, 1890),* it is also stated, that the ancient Hindus endowed every cell in the human body with consciousness, giving each the name of a God or Goddess. Speaking of atoms in the name of science and philosophy, Professor Ladd calls them in his work *"supersensible beings."* Occultism regards every atom[1] as an "independent entity" and every cell as a "conscious unit." It explains that no sooner do such atoms group to form cells, than the latter become endowed with consciousness, each of its own kind, and with *free-will to act within* the limits of law. Nor are we entirely deprived of scientific evidence for such statements as the two above named editorials well prove. More than one learned physiologist of the golden minority, in our own day, moreover, is rapidly coming to the conviction, that memory has no seat, no special organ of its own in the human brain, but that it has *seats* in every organ of the body.

"No good ground exists for speaking of any special organ, or seat of memory," writes Professor J. T. Ladd.[2] "Every organ indeed, every area, and every limit of the nervous system has its own memory" (p. 553 *loc. cit.*).

The seat of memory, then, is assuredly neither here nor there, but everywhere throughout the human body. To locate its organ in the brain is to limit and dwarf the Universal Mind and its countless Rays (the *Manasa putra*) which inform every rational mortal. As we write for Theosophists, first of all, we care little for the psychophobian prejudices of the Materialists who may read this and sniff contemptuously at the mention of "Universal Mind," and the Higher *noëtic* souls of men. But, what *is* memory, we ask. "Both presentation of sense and image of memory, are transitory phases of consciousness," we are answered. But what is Consciousness

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†Reprinted in THEOSOPHY, Vol. III, July, 1915, pp. 452-60.
*This article was printed in THEOSOPHY for January, 1915.
[1]One of the names of Brahmâ is *anu* or "atom."
[2]Professor of Philosophy at Yale University.

itself?—we ask again. *"We cannot define Consciousness,"* Professor Ladd tells us.* Thus, that which we are asked to do by physiological psychology is, to content ourselves with controverting the various states of Consciousness by other people's private and unverified hypotheses; and this, on "questions of cerebral physiology *where experts and novices are alike ignorant,"* to use the pointed remark of the said author. Hypothesis for hypothesis, then we may as well hold to the teachings of our Seers, as to the conjectures of those who deny both such Seers and their wisdom. The more so, as we are told by the same honest man of science, that "if metaphysics and ethics cannot properly dictate their facts and conclusions to the science of physiological psychology . . . in turn this science cannot properly dictate to metaphysics and ethics the conclusions which they shall draw from facts of Consciousness, by giving out its myths and fables in the garb of well ascertained history of the cerebral processes" (p. 544).

Now, since the metaphysics of Occult physiology and psychology postulate within mortal man an immortal entity, "divine Mind," or *Nous,* whose pale and too often distorted reflection is that, which we call "Mind" and intellect in men—virtually an entity apart from the former during the period of every incarnation—we say that the *two* sources of "memory" are in these two "principles." These two we distinguish as the Higher *Manas* (Mind or Ego), and the *Kama-Manas, i. e.,* the rational, but earthly or physical intellect of man, incased in, and bound by, matter, therefore subject to the influence of the latter: the all-conscious SELF, that which reincarnates periodically — verily the WORD made flesh! — and which is always the same, while its reflected "Double," changing with every new incarnation and personality, is, therefore, conscious but for a life-period. The latter "principle" is the *Lower* Self, or that, which manifesting through our *organic* system, acting on this plane of illusion, imagines itself the *Ego Sum,* and thus falls into what Buddhist philosophy brands as the "heresy of separateness." The former, we term INDIVIDUALITY, the latter *Personality.* From the first proceeds all the *noëtic* element, from the second, the *psychic, i. e.,* "terrestial wisdom" at best, as it is influenced by all the chaotic stimuli of the human or rather *animal passions* of the living body.

The "Higher EGO" cannot act directly on the body, as its consciousness belongs to quite another plane and planes of ideation:

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*"Elements of Physiological Psychology."

the "lower" *Self* does: and its action and behavior *depend on its free will and choice* as to whether it will gravitate more towards its parent ("the Father in Heaven") or the "animal" which it informs, the man of flesh. The "Higher Ego," as part of the essence of the UNIVERSAL MIND, is unconditionally omniscient on its own plane, and only potentially so in our terrestrial sphere, as it has to act solely through its *alter ego*—the Personal Self. Now, although the former is the vehicle of all knowledge of the past, the present, and the future, and although it is from this fountain-head that its "double" catches occasional glimpses of that which is beyond the senses of man, and transmits them to certain brain cells (unknown to science in their functions), thus making of man a *Seer,* a soothsayer, and a prophet; yet the memory of bygone events—especially of the earth earthy—has its seat in the Personal Ego alone. No memory of a purely daily-life function, of a physical, egotistical, or of a lower mental nature—such as, *e. g.,* eating and drinking, enjoying personal sensual pleasures, transacting business to the detriment of one's neighbor, etc., etc., has aught to do with the "Higher" Mind or EGO. Nor has it any direct dealings on this physical plane with either our brain or our heart—for these two are the organs of a power higher than the *Personality*—but only with our passional organs, such as the liver, the stomach, the spleen, etc. Thus it only stands to reason that the memory of such-like events must be first awakened in that organ which was the first to induce the action remembered afterwards, and conveyed it to our "sense-thought," which is entirely *distinct from the "supersensuous" thought.* It is only the higher forms of the latter, the *superconscious* mental experiences, that can correlate with the cerebral and cardiac centres. The memories of physical and *selfish* (or personal) deeds, on the other hand, together with the mental experiences of a terrestrial nature, and of earthly biological functions, can, of necessity, only be correlated with the molecular constitution of various *Kamic* organs, and the "dynamical associations" of the elements of the nervous system in each particular organ.

Therefore, when Professor Ladd, after showing that every element of the nervous system has a memory of its own, adds:—"This view belongs to the very essence of every theory which considers conscious mental reproduction as only one form or phase of the biological fact of organic memory"—he must include among such theories the Occult teaching. For no Occultist could express such teaching more correctly than the Professor, who says, in winding up his argument: "We might properly speak, then, of the memory

of the end-organ of vision or of hearing, of the memory of the spinal cord and of the different so-called 'centres' of reflex action belonging to the cords of the memory of the medulla oblongata, the cerebellum, etc." This is the essence of Occult teaching—even in the Tantra works. Indeed, every organ in our body *has its own memory*. For if it is endowed with a consciousness "of its own kind," every cell must of necessity have also a memory of its own kind, as likewise its own *psychic* and *noëtic* action. Responding to the touch of both a physical and a *metaphysical* Force,* the impulse given by the *psychic* (or psycho-molecular) Force will act from *without within;* while that of the *noëtic* (shall we call it Spiritual-dynamical?) Force works *from within without*. For, as our body is the covering of the inner "principles," soul, mind, life, etc., so the molecule or the cell is the body in which dwell its "principles," the (to our senses and comprehension) immaterial atoms which compose that cell. The cell's activity and behavior are determined by its being propelled either inwardly or outwardly, by the noëtic or the psychic Force, the former having no relation to the *physical* cells proper. Therefore, while the latter act under the unavoidable law of the conservation and correlation of physical energy, the atoms—being psycho-spiritual, *not physical units—act under laws of their own,* just as Professor Ladd's "Unit-Being," which is our "Mind-Ego," does, in his very philosophical and scientific hypothesis. Every human organ and each cell in the latter has a key-board of its own, like that of a piano, only that it registers and emits sensations instead of sounds. Every key contains the potentiality of good or bad, of producing harmony or disharmony. This depends on the impulse given and the combinations produced; on the force of the touch of the artist at work, a "double-faced Unity," indeed. And it is the action of this or the other "Face" of the Unity that determines the nature and the dynamical character of the manifested phenomena as a resulting action, and this whether they be physical or mental. For the whole life of man is guided by this double-faced Entity. If the impulse comes from the "Wisdom above," the Force applied being noëtic or spiritual, the results will be actions worthy of the divine propeller; if from the "terrestrial, devilish wisdom" (psychic power), man's activities will be selfish, based solely on the exigencies of his physical, hence animal, nature. The above may sound to the average reader as pure nonsense; but every Theosophist must understand when told that there are *Manasic*

*We fondly trust this very *unscientific* term will throw no "Animalist" into hysterics *beyond* recovery.

as well as *Kamic* organs in him, although the cells of his body answer to both physical and spiritual impulses.

Verily that body, so desecrated by Materialism and man himself, is the temple of the Holy Grail, the *Adytum* of the grandest, nay, of all, the mysteries of nature in our solar universe. That body is an Æolian harp, chorded with two sets of strings, one made of pure silver, the other of catgut. When the breath from the divine Fiat brushes softly over the former, man becomes like unto *his* God—but the other set feels it not. It needs the breeze of a strong terrestrial wind, impregnated with animal effluvia, to set its animal chords vibrating. It is the function of the physical, lower mind to act upon the physical organs and their cells; but, it is the higher mind *alone* which can influence the atoms interacting in those cells, which interaction is alone capable of exciting the brain, *viâ the spinal "centre" cord,* to a mental representation of spiritual ideas far beyond any objects on this material plane. The phenomena of divine consciousness have to be regarded as activities of our mind on another and a higher plane, working through something less substantial than the moving molecules of the brain. They cannot be explained as the simple resultant of the cerebral physiological process, as indeed the latter only condition them or give them a final form for purposes of concrete manifestation. Occultism teaches that the liver and the spleen-cells are the most subservient to the action of our "personal" mind, the heart being the organ *par excellence* through which the "Higher" Ego acts—through the Lower Self.

Nor can the visions or memory of purely terrestrial events be transmitted directly through the mental perceptions of the brain—the direct recipient of the impressions of the heart. All such recollections have to be first stimulated by and awakened in the organs which were the originators, as already stated, of the various causes that led to the results, or, the direct recipients and participators of the latter. In other words, if what is called "association of *ideas*" has much to do with the awakening of memory, the mutual interaction and consistent inter-relation between the personal "Mind-Entity" and the organs of the human body have far more so. A hungry stomach evokes the vision of a past banquet, because its action is reflected and repeated in the *personal* mind. But even before the memory of the personal Self radiates the vision from the tablets wherein are stored the experiences of one's daily life—even to the minutest details—the memory of the stomach has already evoked the same. And so with all the organs of the body.

It is they which originate according to their animal needs and desires the electro-vital sparks that illuminate the field of consciousness in the Lower Ego; and it is these sparks which in their turn awaken to function the reminiscences in it. The whole human body is, as said, a vast sounding board, in which each cell bears a long record of impressions connected with its parent organ, and each cell has a memory and a consciousness of its kind, or call it instinct if you will. These impressions are, according to the nature of the organ, physical, psychic, or mental, as they relate to this or another plane. They may be called "states of consciousness" only for the want of a better expression—as there are states of instinctual, mental, and purely abstract, or spiritual consciousness. If we trace all such "psychic" actions to brain-work, it is only because in that mansion called the human body the brain is the front-door, and the only one which opens out into Space. All the others are inner doors, openings in the private building, through which travel incessantly the transmitting agents of memory and sensation. The clearness, the vividness, and intensity of these depend on the state of health and the organic soundness of the transmitters. But their reality, in the sense of trueness or correctness, is due to the "principle" they originate from, and the preponderance in the Lower *Manas* of the *noëtic* or of the *phrenic* ("Kamic", terrestrial) element.

For, as Occultism teaches, if the Higher Mind-Entity—the permanent and the immortal—is of the divine homogeneous essence of "Alaya-Akasa",* or Mahat,—its reflection, the Personal Mind, is, as a temporary "Principle", of the Substance of the Astral Light. As a pure ray of the "Son of the Universal Mind", it could perform no functions in the body, and would remain powerless over the turbulent organs of Matter. Thus, while its inner constitution is Manasic, its "body", or rather functioning essence, is heterogeneous, and leavened with the Astral Light, the lowest element of Ether. It is a part of the mission of the Manasic Ray, to get gradually rid of the blind, deceptive element which, though it makes of it an active spiritual entity on this plane, still brings it into so close contact with matter as to entirely becloud its divine nature and stultify its intuitions.

This leads us to see the difference between the pure noëtic and the terrestrial psychic visions of seership and mediumship. The former can be obtained by one of two means; (*a*) on the condition of paralysing at will the *memory* and the instinctual, independent

*Another name for the universal mind.

action of all the material organs and even cells in the body of flesh, an act which, once that the light of the Higher Ego has consumed and subjected for ever the passional nature of the personal, lower Ego, is easy, but requires an adept; and (*b*) of being a reincarnation of one, who, in a previous birth, had attained through extreme purity of life and efforts in the right direction almost to a *Yogi*-state of holiness and saintship. There is also a third possibility of reaching in mystic visions the plane of the higher Manas; but it is only occasional and does not depend on the will of the Seer, but on the extreme weakness and exhaustion of the material body through illness and suffering. The Seeress of Prevorst was an instance of the latter case; and Jacob Boëhme of our second category. In all other cases of abnormal seership, of so-called clairaudience, clairvoyance and trances, it is simply—*mediumship*.

Now what is a medium? The term medium, when not applied simply to things and objects, is supposed to be a person through whom the action of another person or being is either manifested or transmitted. Spiritualists believing in communications with disembodied spirits, and that these can manifest through, or impress sensitives to transmit "messages" from them, regard mediumship as a blessing and a great privilege. We Theosophists, on the other hand, who do not believe in the "communion of spirits" as Spiritualists do, regard the gift as one of the most dangerous of abnormal nervous diseases. A medium is simply one in whose personal Ego, or terrestrial mind, (*psuche*), the percentage of "astral" light so preponderates as to impregnate with it their whole physical constitution. Every organ and cell thereby is attuned, so to speak, and subjected to an enormous and abnormal tension. The mind is ever on the plane of, and quite immersed in, that deceptive light whose *soul* is divine, but whose body—the light waves on the lower planes, infernal; for they are but the black and disfigured reflections of the earth's memories. The untrained eye of the poor sensitive cannot pierce the dark mist, the dense fog of the terrestrial emanations, to see beyond in the radiant field of the eternal truths. His vision is out of focus. His senses, accustomed from his birth, like those of a native of the London slums, to stench and filth, to the unnatural distortions of sights and images tossed on the kaleidoscopic waves of the astral plane—are unable to discern the true from the false. And thus, the pale soulless corpses moving in the trackless fields of "Kama loka", appear to him the living images of the "dear departed" ones; the broken echoes of once human voices, passing through his mind, suggest to him well co-ordinated phrases, which

he repeats, in ignorance that their final form and polish were received in the innermost depths of his own brain-factory. And hence the sight and the hearing of that which if seen in its true nature would have struck the medium's heart cold with horror, now fills him with a sense of beatitude and confidence. He really believes that the immeasurable vistas displayed before him are the real spiritual world, the abode of the blessed disembodied angels.

We describe the broad main features and facts of mediumship, there being no room in such an article for exceptional cases. We maintain—having unfortunately passed at one period of life *personally* through such experiences—that on the whole, mediumship is most dangerous; and *psychic* experiences when accepted indiscriminately lead only to honestly deceiving others, because the medium is the first self-deceived victim. Moreover, a too close association with the "Old Terrestrial Serpent" is infectious. The odic and magnetic currents of the Astral Light often incite to murder, drunkenness, immorality, and, as Eliphas Lévi expresses it, the not altogether pure natures "can be driven headlong by the blind forces set in motion in the *Light*"—by the errors and sins imposed on its waves.

And this is how the great Mage of the XIXth century corroborates the foregoing when speaking of the Astral Light:

> "We have said that to acquire magical power, two things are necessary: to disengage the will from all servitude, and to exercise it in control.
>
> "The sovereign will (of the adept) is represented in our symbols by the woman who crushes the serpent's head, and by the resplendent angel who represses the dragon, and holds him under his foot and spear; the great magical agent, the dual current of light, the living and astral *fire* of the earth, has been represented in the ancient theogonies by the serpent with the head of a bull, a ram, or a dog. It is the double serpent of the *caduceus,* it is the Old Serpent of *Genesis,* but it is also the *brazen serpent of Moses* entwined around the *tau,* that is to say, the generative *lingha.* It is also the goat of the witch-sabbath, and the Baphomet of the Templars; it is the *Hylé* of the Gnostics; it is the double-tailed serpent which forms the legs of the solar cock of the Abraxas: finally, it is the Devil of M. Eudes de Mirville. But in very fact it is the blind force which souls (*i. e.,* the lower *Manas* or Nephesh) have to conquer to liberate themselves from the bonds of the earth; for if their will does not free 'them from this *fatal attraction,* they will be absorbed in the current by the force which has produced them, and *will return to the central and eternal fire.*' "*

*"Dogme et Rituel de la Haute Magie," quoted in "Isis Unveiled."

The "central and eternal fire" is that disintegrating Force, that gradually consumes and burns out the *Kama-rupa,* or "personality", in the Kama-loka, whither it goes after death. And verily, the Mediums are attracted by the astral light, it is the direct cause of their personal "souls" being absorbed "by the force which has produced" their terrestrial elements. And, therefore, as the same Occultist tells us:

> "All the magical operations consist in *freeing* one's self from the coils of the Ancient Serpent; then to place the foot on its head, and lead it according to the operator's will. 'I will give unto thee,' says the Serpent, in the Gospel myth, 'all the kingdoms of the earth, if thou wilt fall down and worship me.' The initiated should reply to him, 'I will not fall down, but thou shalt crouch at my feet; thou wilt give me nothing, but I will make use of thee and take whatever I wish. For *I am thy Lord and Master!*'"

And as such, the *Personal Ego,* becoming at one with its divine parent, shares in the immortality of the latter. Otherwise . . . .

Enough, however. Blessed is he who has acquainted himself with the dual powers at work in the ASTRAL Light; thrice blessed he who has learned to discern the *Noëtic* from the *Psychic* action of the "Double-Faced" God in him, and who knows the potency of his own Spirit—or "Soul Dynamics".

THE MIND A "TOOL"

The mind is merely a tool, instrument, or means, by which the soul acquires experiences and knowledge. In each incarnation the mind is, as it were, new. It is a portion of the apparatus furnished to the soul through innumerable lives for obtaining experience and reaping the fruit of works performed. The notion that the mind is either knower or experiencer is a false one, which is to be removed before emancipation can be reached by soul. It was therefore said that the mind operates or exists for the carrying out of the soul's salvation, and not the soul for the mind's sake. When this is fully understood, the permanency of soul is seen, and all the evils flowing from false ideas begin to disappear.—*W. Q. J.*

YOUTH-COMPANIONS

Once more the elder brothers have indicated where the truth—Theosophy—could be found, and the companions all over the world are engaged in bringing it forth for wider currency and propagation.

"JOAN, Richard is waiting for you."

"I'll be right down, Mother."

As she put on her hat and coat, Joan wondered what it would be like to be able to go out riding in a nice car every day and live in a wonderful home, as Richard did, and do—Oh, ever so many things that people with money can do. She looked around her own little room, comfortable—yes, but so plain and ordinary. She gave a distasteful sigh and walked down the old stairway feeling like a martyred queen.

"Hello, Joan."

" 'Lo Rich."

"Say, you left your book at the house last week. Sorry I didn't return it sooner, but I've been reading it myself."

"Which book, Richard?"

"Here it is, 'Echoes from the Orient.' "

"Oh, thanks, I thought I had lost it. Shall we go?"

"Let's," nodded Richard. "I want to show you that lake."

Out in the car he asked her, "Why didn't you tell me that you were a Theosophist?"

"I didn't think you would be interested. Besides, I'm only a student," answered Joan.

"Well, I never have been interested myself. But your little book put forth some interesting theories."

"Do you think that they are *all* theories?" asked Joan.

"The one about reincarnation is a theory," replied Richard. "I, personally, can't see any necessity for it. Why should we live over and over again? Once is enough for me!"

Joan's look was one of amazement. "You're satisfied to live just once?" she asked.

"Sure," he answered, "I'd hate to think of myself coming back."

Joan was silent for a moment. Then she said, not without bitterness in her voice, "Perhaps *you* would feel that way, Richard."

"Why?"

"Well," she continued, "You have everything to make you happy and comfortable here, not only physically, but also mentally and

spiritually, I suppose. You have all the physical necessities of life; you study and read a great deal; you have your music to occupy you mentally; and spiritually you must be satisfied, as you are a good Christian."

"What's this, a bawling out?" asked Richard.

"No, it isn't. I'm just trying to figure you out myself. Tell me," Joan continued, "if you were poor, had a wretched physical body, had to work for your living doing something you abhorred, wouldn't the idea of Reincarnation seem plausible—a sort of hope—especially if you realized that your conditions here were the result of your own doing?"

Richard was silent, now. "You are implying that I'm selfish," he said at last, not answering her question.

"Not selfish, Richard," Joan answered, "just—let's see, unthinking, perhaps. You *are* well satisfied, have no reason not to be, so you never give any idea a thought."

Richard grinned—"I see your point. I *do* feel differently about it now."

"Someone told me once," Joan went on, deep in her subject, 'Theosophy is all right, but look at the Theosophists! Not an *important* person among them. They're all as poor as a churchmouse!' Of course, that's looking at it from the worldly viewpoint, but it made me wonder why rich, intellectual people were not more interested. I think it is just because they *are* so rich, intellectual and self-satisfied that they aren't looking for anything else."

"And do you think for that reason I should look for something else?" asked Richard.

"No—unless you have lost faith in your present belief."

"I don't believe in anything, or rather I don't know what to believe," replied Richard.

"Well, Rich, any time you want to know more about Theosophy——"

"You can tell me all about it right now," interrupted Richard.

"Boy! I wish I could!" laughed Joan, but she continued seriously, "It isn't anything one person can 'tell' someone else about. You have to find it for yourself, study it for yourself; it must mean something to you *within* rather than without. All I could do would be to give you a book to read and study."

"O. K. I'll try anything once," said Richard. "But I think I'll take the other little book and read it over again in the light of what I know now."

"INAUDIBLE MUTTERINGS"

OFTEN the brain-children of even the writers of "comics," utter truisms. For example, the effervescent Perlmutter has been made to state that *if he were to say what he thought he could be arrested.* How many a student has cogitated the same? How many of us would like to "think out loud?" Yet, in all probability, all have moments, daily, when the meditations of the heart are known to be fit for the scrutiny of the highest. So wonderfully are we made, and so fearfully have we behaved that even before the majestic strains of some lofty theme have died away, the inconsequential comes seeping in, all the little chattering magpies about other people's affairs come fluttering about in a brain that has but a moment ago been attuned to the Song of the Soul!

Perhaps in more honest moments the self-appraising student may have whimsically paraphrased Patanjali's "Inaudible mutterings" into "Inaudible grumblings"; yet, in that suggestion lies a potent and ready help. The brain convolutions cannot be attuned to both the high and the low at the same moment, any more than two physical objects can occupy the same space at the same time. Through this very process of "Inaudible Muttering," it is possible to meet the eccentricities of lower mind, with a Theosophical *filibuster;* and literally talk it "off the map." Imagine, if you can, tag-ends of irrelevant ideas meeting with the stately rhythm of the *Gita,* and holding their own! What piffling speculations as to the personal affairs of others could remain long in a brain where its mighty measures are resounding?

To this end, the mental repetition of any of the pure Theosophical Teachings, will help, at any and all times. What smallness could survive before the words of H. P. B., with their Cosmic scope and swing; and must not morbidness, fear, cowardice, and hypocrisy melt under the sunny, wholesome sweetness of Mr. Judge's philosophical statements, as noisome fog before the wind?

The *Bhagavad Gita* is the Manual of War, par excellence. With its mustering of troops, it seems to have especial value, when the battle is on, when the lower nature suddenly turns itself into a host of lower *natures,* of all forms and descriptions, attacks the Citadel, and would bear the Thinker off, a "captive slave" to thoughts. Then, the "Shrill-sounding voices" of the old "Song Celestial" pierce the hearts of the Kurus, subduing them to silence, or, at least, to *inaudible* mutterings.

ON THE LOOKOUT

An Occidental Hatha Yog

According to the *Washington Star,* Feb. 12, 1928, the Austrian Society for Psychical Research has been experimenting with Paul Diebel, a Silesian miner, who allows himself to be stabbed without pain or loss of blood; it is said also that he is able at will to cause drops of blood to trickle through his skin, to make a cross of blood appear on his back, etc. This is interesting if true; and it is wholly within human capacity. There is nothing more "mysterious," however unusual, about the control of involuntary processes than there is about the voluntary. Biologically, there is no reason why it should not be as easy to control the exudation of blood as it is for stomach juices to make their way through the walls of the stomach. Oriental Hatha Yogis are capable of all this, including the unlovely but medically interesting feat of reversal of peristalsis. To some Occidental temperaments, it is undoubtedly much more profitable and interesting to make one's viscera perform tricks than it is to make oneself a Christ. For the benefit of those who may come under the influence of the widespread idea that there is something in common between the two methods, let it be understood once and for all that they are mutually antagonistic and totally exclusive.

Spooks in the Police Court

The *Los Angeles Examiner,* June 10, 1928, reports that a certain Berlin medium went into trance in police court, and described details of a crime as known only to the Sergeant present, to the amazement and admiration of all beholders. "Mediums" have long been similarly used by Abyssinian "wizards." Rarely indeed is anything of truth discovered by such means, because the medium cannot distinguish between true and false, between facts and suggestions. Telepathy, conscious or unconscious, is by no means the rare gift which it is supposed to be by the public; in fact, the multitudinous ideas which enter our uncontrolled minds helter-skelter, and all too often form the basis of action, are one form of it.

Dreams

According to the *Los Angeles Times* for May 6, 1928, a Nebraska woman, crippled for 22 years, had a dream in which "God"

appeared to her and told her to walk; whereupon she did so upon awakening. The annals of humanity are full of men and women who gained some chance perception of the glory and power of their Inner Selves; the personal self having the vision, but incapable of understanding the object of perception to be the *alter ego,* has thought it to be the highest entity of their imagination's creation; "God" in the case of the devout, the "Master," perhaps, with emotional and mediumistic Theosophists; "angels," "guides," or whatnot with spiritualists—the misapprehension diverting, and often perverting to evil, what might have been of great benefit. And even so with many of our significant dreams.

PROPHETIC DREAMS

Mrs. Guy Mosser, of Lexington, Kentucky, dreamed that her husband had been killed, and upon awakening told her father-in-law of it. Whereupon he broke the news to her that he had just received word of her husband's death in the wreck of a truck, which rolled over an embankment in the mountains, precisely according to the scene in her dream. (*Los Angeles Examiner,* June 10, 1928).

Such incidents are legion, and growing more frequent as the psychic senses of a new cycle develop; they are unconscious uses of powers and faculties of the "astral" self, from which the physical senses originate.

The Los Angeles Times for May 6, 1928, carries an article on Marjan Grujewski, a Polish mechanical engineer, who knows nothing of art normally, but occasionally goes into trances, and then produces paintings of such good quality that he now has over 100 on exhibition in Warsaw. He often paints in complete darkness. According to spiritualists, of course, this is all due to the altruistic efforts of some "control," while the "psychic researcher" will ascribe such powers to the "subliminal" or "unconscious mind." It is not a healthy condition, however spectacular the results may seem. The proper method of bringing past talents to light is assiduous study and hard work in full consciousness; and many a man and woman would be surprised at the abilities which can be brought through by that simple but homely expedient!

SCIENCE AND PSYCHISM

One reason for the impulsion of fresh Theosophic teachings into the world in the last quarter of last century, is the necessity

of counteracting as far as may be, the cycle of psychism which has invariably been on the rise for some decades previously. By historical analogy, the disease should again begin to be rife about 1940, with premonitory symptoms some time prior. Some of these are already discernible: for instance, psychism came before the British Association for the Advancement of Science in 1927, the first time since 1876. (*Washington Post,* Sept. 6, 1927). Almost at the same time, Dr. Chas. D. Isaacson, director of a radio station in New York, conducted some tests via the radio, and trapped some drum taps from a vacant studio.

Prof. Fournier d'Albe, a British physicist of parts, emphatically expresses his opinion that there is no such thing as "ectoplasm," nor any evidence of "telekinesis." "The whole of spiritualistic phenomena rest upon the credulity of believers." (*Science News-Letter,* Oct. 15, 1927). Dr. Hereward Carrington (*Washington Post,* Jan. 8, 1928) believes that the laboratory will shortly produce tangible evidence of the existence of an astral body separable from the physical and surviving after it. Experiments in hypnotism, he says, show that the two organisms can be separated; and also prove the reality of the phenomenon of "repercussion." Dr. Carrington is energetically seeking to develop "mediumistic powers" in his experimental subjects. This is Theosophy with the soul left out.

Catastrophe Predicted

Turning elsewhere, Dr. J. C. Martrus, of Paris, predicts that catastrophe will befall if the tomb of the Egyptian queen, Hotep Heres, mother of Cheops, is opened. (*Los Angeles Times,* April 8, 1928). Mr. Martrus remarks upon the peculiar sequence of such disasters, and thinks that the tomb "is likely to be surrounded with a mysterious power against violators." For a modern scientist to express such ideas is a more remarkable phenomenon than would be the actual possession by the Pharaohs of power over obscure forces of nature, capable of attachment to certain localities and of operating deleteriously through the minds and bodies of future discoverers.

According to the *New York Times* for July 3, 1928, interest is reviving in the *ignis fatuus,* or "will-o-the-wisp," which it seems is still unexplained, in spite of much talk about luminous gaseous emanations, etc. It was formerly a common phenomenon, but has been rare of late years; now it seems to be reviving. Students of *Isis Unveiled,* who recollect what is there said regarding the

overlapping of psychology and physics in some respects, may appreciate a hint that it is hard to limit the extent of life and its manifestations, or the manners in which it may be involved with phenomena seemingly purely "inanimate." In former days, the "will-o-the-wisp" was popularly considered a supernatural phenomenon.

THE UNCOMFORTABLE "WHY"

E. W. Howe, writing in the *Miami Herald,* Dec. 10, 1928, says:

> "I have worked 20 years to keep my son straight," a father writes me, being attracted by a statement in my autobiography that I have good children, and am grateful. "He was sent to the penitentiary today for stealing an automobile." . . . What can one do with a letter like that except feel uncomfortable for an hour or two? . . . In a little while something else will come up, and I will forget.

Just so. That is why these things happen. In a little while "something else comes up and we forget." Forget designedly and purposely in order that we may not be made uncomfortable in our prejudices, rattled loose in the tight shell of our cast iron convictions. Given another attitude, such a letter might have brought to the columnist visions of an alien soul perhaps drawn into incarnation in a certain family to equalize the score of an injustice ages since committed, of a father perhaps more concerned that a soul in his keeping should be cribbed and cramped to the narrow mold of his own righteousness, than that that soul should learn of its own nature and its birthright of inherent freedom of choice. How we do work —nearly all of us—to "keep others straight," when we would be vastly better occupied in keeping ourselves straight, meanwhile therein acquiring some little wisdom as to wherefores of crookedness, wherefores most usually limited to the creeds, the practices, and the prejudices of the "righteous."

WORTHY OF A BETTER CAUSE

Some years ago one Edgar B. Davis, drilling for oil in Texas, reached the point where a bank refused to cash one of his checks for $7.40. Just about that time, a gusher was struck, which brought in $12,000,000. Shortly thereafter, he met J. Frank Davis, a boyhood friend. Davis No. 2 was in newspaper work, not doing very well. Davis No. 1, having heard that plays occasionally made much money, suggested that Davis No. 2 write one for him to produce. Davis No. 2 did not think that he could write a play, but yielded

to the insistence of No. 1, and thereupon demonstrated that he was quite right. He could not write a play. The name of the demonstration was "The Ladder," a play about reincarnation—about on a level with the crude confusion in the public mind at large regarding that theme. Davis No. 1 spent $1,500,000 in two years to keep the play going; most of the time admission was free, and the audience averaged about six.

Surveying the field impersonally, one is forced to conclude that wisdom without money is an infinitely more desirable state than is money without wisdom, widespread as the latter phenomenon observably is. Suppose, for instance, that $1,500,000 could have been spent in producing a popular-priced edition of the full works of H. P. Blavatsky and W. Q. Judge, and wide advertising thereof. Suppose some of it could have been spent in printing at popular prices, a volume which a complete correlation of scientific discovery with Theosophical doctrines would produce. Suppose, even descending from the highest plane of possibilities, the money had even been spent in a relentless campaign against religious fantaticism, against racial and religious prejudice, against the multitude of tyrannies which threaten the intelligence of the country, the multiform obscenities and vulgarities which are dragging its suffering soul through the mud. Suppose—but why waste spiritual energy in "supposes"?

Racial Religions Bigotries

From *Unity,* Oct. 29, 1928:

> The *Jewish Tribune* (October 12th) describes the events which took place in the Massena affair as "unbelievable." We are inclined to think that our readers will endorse this judgment when they learn the details of these events. It seems that, on September 23rd last, a four-year-old girl of Massena, N. Y., disappeared from her home. A State Trooper, Corporal H. M. McCann, searching for the lost child, suddenly remembered that September 23rd was the Jewish Day of Atonement, and also remembered some story that had come to him to the effect that, on this day, it was a part of the Jewish ritual to use the blood of a Christian child. The Corporal reminded the Mayor of Massena of this story, and was promptly ordered by the horrified official to summon the local rabbi, Berel Brennglass, to police headquarters for interrogation. Rabbi Brennglass arrived, says the *Jewish Tribune,* "to find a mob of several hundred townspeople in whose minds were fomenting the ancient legends which had sent some of their ancestors shrieking with fire and steel to avenge the supposed crime." It was in such an atmosphere and amid such surroundings that this Jewish leader was

asked whether the story of the "blood ritual" was true. The rabbi of course indignantly denied the charge, but the State Trooper was not to be denied. What might have happened, with the flames of superstition thus being deliberately kindled, no man knows, for at the critical moment the missing child was found. She had wandered off into the nearby woods! But enough was done to show that right here in this country is medievalism, and that for all our education and all our vaunted progress, we are on the edge of horror all the time. This is the sort of thing that our Jewish brethren have endured through the Christian centuries, and this is the sort of thing which they must face even now. What fools we are, and what beasts as well! We think our neighbor, the *Jewish Tribune,* is mild when it says:

"Out of the disappearance of a little girl has grown an incident that combines much of old prejudice and outworn hatreds, much that is purely 'Americana,' and very little indeed that is worthy of a footnote to the history of civilization."

PRESENT-DAY SUPERSTITION

The point to be remembered in this, as in the Pennsylvania outbreak of witchcraft, or as in the cases of lynching which disfigure and disgrace the countenance of the United States, is that mechanical progress, knowledge in the physical sciences, and in fact, 90 per cent of all the activities grouped under the heading of civilization, have absolutely nothing whatever to do with moral sanity. Civilization is usually regarded as a term of praise, as an epitome of the highest achievement possible to man. Theosophists from the first have deeply felt the need for another word to describe what in truth would be the highest state of society in terms of human happiness, and above all, of human morality, and which indeed would have little in common with civilization which everywhere makes sensuality and selfishness paramount. Much as is said of "social service" and "education of social conscience," these things are everywhere secondary—side-issues to the real business of satisfying one's lusts with the means at hand, regardless of the cost to others.

As with the principals in the Pennsylvania witchcraft murders, Corporal McCann, together with the mob for which he was responsible, was acquainted with the very latest in mechanical transportation, and adept in its use. A good proportion of such, it is safe to say, talk very learnedly about neutrodynes, grid leaks, and the rest of the mechanical irritators developed by radio science. And what remedy have our leaders of thought to offer for these things? Why, just more and more education in science, or on the other hand, more and more dissemination of the Jehovistic superstition which, more

than the darkness of any other religion, is guaranteed to throttle impulses of decency in the human breast and to turn a good man into a foaming fanatic by poisoning his brain cells with the religious "superiority complex."

Christian and Heathen Religion

Mr. Ward Adair, editor of *Railroad Men* (*Literary Digest*, Jan. 19, 1929) confessing the shortcomings of the Christian church, casts about to criticize possible substitutes and produces the following gem of unadulterated ignorant prejudice:

> What of the other ethnic religions? Buddhism has its converts here. "A magazine article informs us that some 14,000 Americans are now allied with the worship of some one of the many Oriental deities." But as Mr. Adair sees it, "weighed in the merciless balance of what it has brought forth, there is no Oriental religion that appears like a good trade for the Christian Church. The deal savors too much of setting the clock back two thousand years, or carrying a lighted candle to walk by when the summer sun is at high noon. 'We are not of the night, but of the day.' "

Short-Sighted Comment

In the first place, undesirable as may be many of the Oriental or pseudo-Oriental cults with which these 14,000 have allied themselves, it is safe to say that in no one of them, is deity, Oriental or other, worshipped, any more than a deity is worshipped in Buddhism. Now just what has Christianity brought forth? In relegating to the night with a wave of the hand, those creeds of whose purport and effect he unconsciously confesses total ignorance, is Mr. Adair contrasting the total aspect of the relative civilizations? If so, then evil in each must be balanced against the good in each. Are Christians any more moral in sexual matters than Buddhists? On the contrary, they are far less so. Are Christians any more honest in business? They are far less so. Is there less murder in Christian countries? There is immeasurably more. Are Buddhists given to international intrigue and wars of conquest? On the contrary, since the days of Asoka, the keynote of Buddhist civilization has been "peace on earth and good will to men" in actual living, not merely in pious phrases. And what has been the modulus of action of Christian civilization for the past two thousand years? Let the Christian ask his conscience if he dare.

CHRISTIAN ARROGANCE

The more one searches for some faint spidery thread of fact upon which to hang the gigantic and arrogant boasts of Christians, the more is one forced to a strange and a sinister conclusion; namely, that Christianity, which plumes itself as an upholder of spirituality against the threatening flood of materialism, in reality covertly presents for our approbation nothing spiritual whatsoever, but only stolen credit for the glittering material luxury so worshipped by the masses, while the face of Mammon grins atop its smoky altars. For in all serious inevitable truth, the only thing in which our Christian civilization differs for the "better" from that of most Buddhist sections and countries, or from many other Oriental areas, is in the greater material plenty with which the mob gorges and poisons itself.

What is perhaps the most important point of all—*which religion happens to be true?*—is entirely passed over by Mr. Adair, unconsciously perhaps, following the basic fallacy of the religionist, that it matters not whether belief be true, so long as it is highly moral. But truth and goodness and morality are one, and never in this universe or in any other can wisdom and good works flow from an untrue belief, however noble it may appear to its addicts. And it just so happens that Buddhism is very nearly true, while the Christianity of the creeds and the churches has nothing in common with truth.

REVEALED CODES

Far wiser and more accurate is the Editor of *The Nation* (*Literary Digest,* Jan. 26, 1929) who remarks that:

> . . . all men of broad scientific training know that there is no satisfactory evidence for a divinely revealed code of conduct. Christians and Jews have the Ten Commandments, Buddhists the Noble Eightfold Path to Nirvana, and Mohammedans the dozen major injunctions of the Koran, but their "divine" origin will not stand scientific tests. These great historical codes of conduct represent the rich and varied experience of the human race—and nothing more.

Yet here likewise rules the superstition that the good and the truth in other races is not quite so valuable as the good and the truth in one's own. And what better evidence for "divine origin" —setting aside the "personal god idea"—can there be than the fact that all races, out of their "rich and varied experience," have found a nearly identical basis of conduct as the only workable idealism? "Rich and varied experience of the human race?" What rich and

varied experience of the race led to a Buddha, who, seemingly against training, against environment, against heredity, left all that he had known and all that had been taught him, to seek and to preach those basic truths which draw the hearts alike of all unselfish men, whether heard through the mouth of a Krishna, a Buddha, a Jesus—or an H. P. Blavatsky? What led Krishna, with all the rest of the immemorial line of teachers, to reiterate the ancient wisdom anew in the midst of encircling hostility? Rich and varied experience of the race?—yes, but the race as a mass profits not by that experience, save through the divine compassion of those who through self-immolation, garner and gather all its fruition; beings truly divine, though men still, divine by virtue of that very humanity, raised to the pitch of spiritual self-realization.

Cheap Words

> In some ways this sentimentality about animals is related to the history of the early Christians, but it links itself up most directly with the present prevalence of pacifism, prohibition, and vegetarianism, and the agitation against wearing furs by women who tell of the suffering of little animals on the trap lines.
>
> Well, what better destiny is there for a badger or marten than to find himself on the neck of a beautiful woman walking up Fifth Avenue, the Boul Mich, or Sunset Boulevard with the glow of self-satisfaction on her cheeks?
>
> All the badger or marten could do if he were left on the shores of Hudson's Bay would be to fight a couple of males, make love to a female, and finally crawl away and die as he would in a trap. With the anesthetic of cold he is probably just as happy in the trap as he would be dying from the claws and teeth of an enemy. (*Liberty,* January 12, 1929).

The above three paragraphs contain two major mistakes in fact, and two in morals.

"Sentimentality about animals" had little to do with the early Christians, but very much indeed to do with Buddhism and Hinduism.

If the gentle editor is enamored of the anesthetic of cold, we suggest that he try some of its virtues to the end that he might write less ignorantly, because to suffer from extreme cold, to the point of bodily numbness, is, short of rack or stake, about as painful a physiological experience as the world holds. While, on the other hand, an animal dying from the claws and teeth of an enemy is killed quickly. Is it a happy fate which is met by the animal who lives through the night in a trap, and to prevent marring his skin, is gently

drowned by inches? And if he happens to be a water animal, as he most often is, drowning is a process which may endure for an hour or more. So much for errors in fact.

ERRORS IN MORALS

As for errors in morals—what benefit to the living animal is the prospect of post-mortem service as a decoration pandering to cruel human vanity? "To fight a couple of males, make love to a female, and finally crawl away and die as he would in the trap!" By precisely such reasoning would more powerful and brainy beings than ourselves judge the life of the average human unit, to be valuable only for the prospect of producing an ultimate pelt. And certainly the average human life, measured in values of simple happiness, falls far below that of any healthy wild animal.

Liberty proceeds as follows:

> The same is true of silver foxes, which are now bred artificially. If a fox is feasted and guarded for a couple of years and then killed for a pelt which makes one woman happy, is he not better off than if he had not been born at all?

Which of course is the usual *non sequitur* method by which advocates of cruelty to animals almost always evade the impossible necessity of proving their point morally, for it has nothing to do with the argument.

> All these, of course, are more or less feeble attempts at Shavian paradoxes. But there is significance in what we are trying to say.
>
> In so far as the S. P. C. A. movement and its sympathizers get oversentimental about animals and oppose vivisection and its benefits to mankind, they are setting up a fetish that will do us much harm.

How much does *Liberty* know of the "benefits to mankind" of vivisection? Of information by testimony, how many facts which have not come through those who have everything to gain by popularization of vivisection, everything to lose by its opposite?